587 593 die soon and he wants him (the brother) to have his wife; he should take care of her as he himself did, and look after his children too so nobody will take the food from their mouths. After that the brother will go to fish and hunt for the sick man, and, when the latter dies and all his funeral ceremonies are over, the brother will take his place as the husband. The Bororo find this arrangement very wise. The family is provided with food during the sickness of the man, and after his death the woman will soon have another man so she can quietly remain in her house. She will not have to spend the time catching other men around the village and neglecting her children.

562 593 837 For the women things go differently. A good wife is supposed to tolerate her husband having sexual relations with her unmarried sister or with her daughter from a previous marriage. If a woman likes her sister's husband or her mother's husband, both of them, i.e., the two sisters or the [614] mother and the daughter, can become that man's wife. Women, however, are not supposed to show, and in fact do not show, the same tolerance if the husband has an affair with a woman [578] belonging to another clan. When this happens, it is considered a direct offense to the wife's physical appearance, her 593 ability in making love, and her cooking. It is also better 837 for the man to stay away from the married sisters of his wife. 602 835 Their husbands are the people with whom he stays in continuous contact. They live in the same house, they are his companions in fishing and hunting, and the peace of the fam-

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837 ily and the normal economic routine would be disrupted by
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602 internal conflict resulting from such a love affair.

There is no obligatory sororate among the Bororo, though
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606 the sororate is more frequent than the levirate. When the family of a deceased woman likes her husband very much, they try to keep him by offering to him in marriage the younger sister of the deceased. The girl's mother then goes to see his parents, taking as gifts some dishes she has made for the occasion. She explains that her family wants to keep him
[585] in the house. The new wife also prepares some dishes and cigars that her husband will take into the men's house and offer to his brothers. This is not a special procedure, but
[43] the usual one after any marriage. The small retribution in food and cigars is given by the husband to the men from his moiety to compensate them for the loss of an available sexual partner.

As a conclusion to this discussion of Bororo marriage,
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593 there are few things that I would like to point out. The formula that the Bororo sometimes use (see page 82) when a girl is given in marriage shows that the Bororo conceive the ideal husband-wife relationship on the model of the parent-child and cross-sibling relationships. This balance between cross-sibling and spouse solidarities is further attested by
591 the Bororo residential pattern. Uxorilocal residence requires a man to leave his natal house and make his economic contribution to his wife's lineage. However, the multiclan, multivillage arrangement of settlements does not require that

000their wives.

I am not going to make a summary of this short chapter, but I would like to say something about Bororo views on marriage and procreation. The first is conceptualized from a normative or ideal point of view, which conforms but poorly to actual behavior. Although one should marry members of specific lineages, this is rarely done. A man should not have a love affair with his brother's wife, but he often does. The wife should tolerate her husband's sexual relations with her sisters, but she usually does not. The native theories of procreation, on the other hand, express realistic recognition of actual events. If one's mother had intercourse with three men, all of them are the child's father. It is a good thing to have many fathers, since one can profit by it. Both views, the idealistic concerning marriage and the realistic concerning procreation, are recognized as legitimate and are taken into account. This is representative of one of the most outstanding Bororo attitudes: let us imagine that things are perfect, but let us get used to living with imperfections.